

The thre kynges of Coleyne



¶ Prologus.

LEre begynneth the lyfe of the thre kynges
of Coleyne fro that tyme they sought our
lorde god almighty and came to Bedleem
and worshypped hym and offred to hym
vnto the tyme of theire deth. Als it is dicas-
ten out of dyuers bokes & put in one. And how they
were translated from place to place. ¶ The mater of
these thre kynges fro the begynnynge of the prophecy
of Balaam preest of Madyans and prophete that pros-
phencyd & sayd (Orietut stella ex iacob et exurget hos-
mo de israel et ipse dominabitur omnium gentium.)
That is to saye, a sterre shall spryne of Jacob and a
man shall ryse vp of Israell and shall be lorde of all fol-
ke as it is conteyned in the olde testament. ¶ Of this
Balaam is altercacyon in the eest partyes byt wene the
Jewes and the cristen men. For the Jewes sayen in
theire bokes that Balaam was no prophete but an en-
chauntour and thrugh wytchecrafte and the deuyllles
helpe he prophecyyd. Wherfore in Jewes wrytyng
they call hym an enchauntour & no prophete. ¶ Agaynst
the Jewes cristen men alledge and saye that Balaam
was a paynym and the fyrt prophete and noo Jewe
and he prophecyyd to them that were no Jewes. And
he prophecyyd ryght gloriouly of the incarnacyon of
our lorde and of the comynge of these thre kynges. For
ys his prophecye had ben by the deuyllles crafte the de-
uyll wolde not haue forboden to curse Israell but god
by grete loue shewed to Balaam by an aūgell by gres

35-14

te tokenes or that he greued god by his euyll counseyle.
¶ Also in the Jewes booke is a grete questyon of Job
whome god with his owne mouth comendeth of whom
the Jewes take but lytell hede or none/for he was a pay
myn and none hebrewe. Ferthermore they say that Job
was before Moyses lawe/and that tyme he dwelled in
Mesopotania. Notwithstandynge the scripture sayth
he was of the londe of Hus in Syrye/and dwelled in a
towne that now is called Sabob that is from damaske
a dayes Journey/where his sepulture is seen vnto this
day. And besyde that same towne saynt Poule was cast
downe in the felde and there recouered agayne by cryst
Ihesu. ¶ Also the Jewes kepe ryght noughe of the pro
phecyes of Balaam ne of his wordes/but in theyr bookes
set hym at noughe/of whiche it were longe to tell.

iij. kynges.

A.ij.

Whan the chyldren of Israell were gone out
of Egypte & had wonne Iherusalem & all
the londe lyenge there aboue / and no man
was so hardy in all þ countrie to set agaynst
them for drede that they had of them. That
tyme in Inde was an hyll that was called Waus / & also
they called it the hyll of bþctoz / & on this hyll þ warde &
the kepyng of them of Inde was ordyned & kepte by
dyuerse espyes by nyght & daye for þ chyldren of Israell
and afterwarde for the Romayns / so that þf ony people
purposed with stronge hande to entre in to the londe of
the kyngdome of Inde / anone espyes of other hylles a-
boute by tokens shewed & warned the kepers of the hyll
of Waus / as by nyght they made grete fyre / and by daye
grete smoke / for that hyll of Waus passed of hevyght all o-
ther hylles of Inde & in all the eest. And so whan ony sus-
che tokens were seen by nyght or daye / than anone all
maner of men of þ countrie made them redy for to with-
stande þf ony enemys came. ¶ Wherfore in the tyme of
Balaam that gloriouly prophetyed of the incarnacyon
of our lord & of the sterre & sayd Dic Stella. &c. Than
all the grete lordes & all the people of Inde & in the eest
desyred gretely to se that sterre. And they promysed for
to gyue grete gyftes to the kepers of the hyll of Waus / &
hyred them with grete rewardes & gyftes that at suche
tyme as they sholde se by nyght or by daye ferre or nere
ony lyght or sterre in the syrmament otherwyse formed
than hath be accustomed to be seen / þ incontynent they
sholde shewe lyght and sende them woorde. And so longe
tyme that comyn fame and pronostyfeng of the sterre
was desyred & borne throught all the londes of the
eest & also the name of the hyll of Waus. ¶ More ouer of
the same hyll rose vp a grete bÿnrede in Inde and in the

ment that eche man sholde go to the same towne that he
was borne in. Than went Joseph & our lady vpon an assē/ they came so late within night to Bedleem as it
is afore sayd/ therfore all the Innes & hostyses were stuf-
fed with pylgrims & other men. And bycause they came
in poore arraye they wente aboute the cyte & no man wol-
de receyue them/ & spesially for they saue that our lady
was a yonge woman syttinge vpon an assē heuy sorow
full & full very grete with chylde & nygh the tyme of her
delyuerance of her chylde. Than Joseph ledde her in to
this foresayd place þ no man toke hede of downe in to þ
lytell verke denne. And there our lord Ihesu cryst þ same
night was borne of our lady without ony dysseale of her
body. In þ hous of olde tyme was lefte a maynger of the
length of a fadom made in þ wall. And by þ same mayn-
ger was an ore of a poore mannes tyed/ & besyde the ore
Joseph tyed his assē. And in the same maynger our la-
dy wrapped her blyssed sonne in such clothes as she had
and layde hym vpon the hey tofore the ore & the assē/ for
there was none other place in þ countree. In oþryes all
the mayngers ben of thre or fourre fete of length þ house
or elles an other beest may haue his mete by hymselfe.
And such a maynger was that that our lady laye in.

The place where the angell appered to the shepe-
herdes þ nyght that cryst was borne is but halfe
a myle from Bedleem. And in that same place Dauid
kepte shepe in his childhode & defended them fro beers &
lyons & other wyld beasts. Some bookes saye that the
shepeherdes of that countree kepe theyr shepe twyes in
one yere. And these tymes are whan þ dayes & the nyg-
tes be bothe of a length. And that londe aboute Bedleem
is called the londe of byhest. And that place in the cest is

moost parte mountaynes / for in some place a man shall
not well knowe wynter fro somer / & in some place there
it is ryght colde / & in some place bothe wynter & somer /
as it is in this countre / after that the places ben playne
or full of hylles. For aboute some of þy hylles a man may
fynde snowe in August / & that snowe men of þy countre
gadre than & laye it in theyr caues vnder the grounde / &
afterwarde it is borne to the markettes / & that wyl the
lordes of the costre bye to set it in basyns on theyr borde
to make theyt dynke colde. And the poore men þy gadre
it cary it in chaffe that the hete sholde not melte it / & the
lordes that bye it vncoueren it out of the chaffe / than as
none it is resolued and molte to water. For comynly in
that countre of the eest is alwaye snowe in September &
Octobre. Whan the sonne cometh a lytell lowe in þy cou-
tree all sedes & herbes begyn to sprynge & were as they
done in this countre in Marche & Apryll / & in some par-
ties of the eest men repe corne in Marche & Apryll / but
moost in Maye after the place or grounde lyeth hye or
lowe. But by Bedleem ben many moo good fatte pastur-
res & hote than in other places / in so moche þy at Cryst-
masse barley begynneth to were tyype / & than men of dy-
uers countrees sende thyder theyr horses & mules to ma-
ke them fatte. And that tyme that we call here crystmas
it is called there tyme of herbes. ¶ And for as moche as
wher i Cryst was borne peas was in all the worlde / ther
for the auggell sayd (Pax hominibus boni voluntatis.)
And for the hete of that countree aboute Bedleem / that
is the cause that shepeherdes kepte theyr beestes there þy
tyme of the yere / as they done yet vnto this daye.

Those dapes whan the comandement wente
out frō Cesar August as it is aforesayd / tha was

Herode ordeyned & made kyng of the londe of Jewes
by the Emperour & by the romaynes / & yet was Herode
no Jewe ne kyng of Jewes borne / but bycause the same
Emperour & the Romaynes had made subiecte to them
the londe of Jewry & many of þ prouynces aboute them
vnto Inde / Persie / & Caldee / so by stronge hande they
made hym kyng / & all the countree knewe well that He
rude was but a lyon & never came of kynges blode / ne
of Jewry borne / but made kyng by thempetur & Ros
maynes / so that the prophecy of Danyell sholde be fuli
filled in the tyme of the byrth of Criste / whan he sayd
(Cu' venerit sanctus sctorū gl.) As it is aforesayd. Yet the
Jewes cotynuyng in theyt malyce & falsnes sayd / that
longe tyme after the natuynte of Criste theyr vncyon
ceased not / but that they had many kynges after. But
yet the false Jewes for sake not þ Herode came of a Jewe
on the faders syde & of a paynym of the moders syde / &
so he was no very Jewe. Wherefore cristen men make þ
Jewes vterly confused of the prophecy of Jacob theyt
patryarke that sayd thus (Non auferet sceptru de iuda
nec dux de semore eius donec veniat qui mittendus est et
ipse erit expectatio gentium.) That is to saye / the sceptre
of Juda shall not be borne awaie ne þ stocke of lygnage
tyll he come that shall be sente / and he shall be that folke
shall abyde. And many other questyons of the Jewes to
the cristen men of the vncyon of theyr kynges.

Ahan god was borne of our lady as it is aforesayd
vthan this sterre that was prophetyed by Balaam
and longe tyme abyden and loked after by the xiij. astro
nomyers of the sayd hyll of Ilaus. ¶ The same nyght
and the same houre that god was borne the same sterre
began to rysen in maner of the soun kyngyng bynyght.

And after the fourme of an egle ascended aboue the hyll
and all the daye in the hyghest place of the ayre it abode
without ony meuyng. So whan the sonne was moost
hote & moost hygh there was no dyffERENCE in shynynge
byt wene þ sterre & the sonne. Neuerthelesse some bokes
sayen that in the same daye whan god was borne were
seen many sonnes. But whan the daye of crystmas was
past the sterre ascended vp in to the syrnament and the
sterre þ thus was shewed was no thynge lyke the sterres
that ben paynted here in dyuers places for it had many
ryght strakes and bemes more bright brennyng than a
bronde of fyre. And as an egle fleynge & betynge þ ayre
with his wynges ryght so the strakes and the bemes of
that moued themselfe aboue. And the sterre had in hym
selfe the fourme & the lykenes of a yonge chylde & aboue
hym the sygne of the crosse. And a boyce was herde in þ
sterre sayenge (Natus est nobis hodie rex iudeorū qui est
expectatio gētīū & dominator eius: ite ad inquitendū eū
et adorandum) That is to sayc / this daye is borne to vs
the kynge of Jewes that folke haue abyden & he is lorde
of them go forth & seke hym & do hym worshyp. Therfore
for strengthynge of our fayth & to affirme this mater as
foresayd almyghty god whose prouydence in his ordys
naunce sayleth not. And saynt Poule sayth (Vocab ea q
nō sunt tanq̄ ea q sunt) That is to say / god calleth those
that ben not as well as those that ben of his prouydence
Thus he dyde & dysposed as he dyde in þ olde testament
whan he gaue a language to an asse / and made an asse to
speke to Balaam / he wolde in the begynnyng of þ newe
testament gyue a boyce to speke out of a sterre that the
same Balaam prophetyd of. ¶ Whan all the people of
that countre aboute sawe this wonderfull & meruaylous
sterre / and also herde the boyce of the sterre they were

gretely affrayed and had grete wonder therof/ but they
knewe well that it was the same sterre that was prophe-
cied of by Walaam/ and longe tyme was desyred & aby-
den of all the people of that countee thre aboute.

Hus dohan these. iiiij. kynges that þ tyme reygned
in Inde Caldee & Persydye were enfourmed &
well assured by the astconomers & by the prophecyes of
this sterre. They were ryght gladde that they had grace
to se that sterre in theyr dayes that was longe tyme pro-
phetyed afore/ & all the people had so longe loked after/
Wherfore though eche of these thre kynges were ferre
from other / & none of them knewe others purpose/ yet
in one houre þ sterre appered to them all thre. And than
they ordeyned & purposed them alone with grete and ry-
che gyftes & many dypers ornamenteis that were belon-
gyng unto the degree & araye of kynges/ and also with
mules & camelles and horses charged with precyous tre-
sours & with grete nombre & multynde of people to go
seke in theyr best atay & to worshyp our lord Ihesu cryst
that was borne to be sauyour of all þ worlde & the kyng
of Jewes that was borne that tyne/ as the voyce of the
sterre spake and preached. And ferthermore they araycd
them moche þ more honestly & worthely. For they knewe
well & undestode þ he was a more worthyng kinge than
any of all the worlde. ¶ Ferthermore eche of these thre
blessyd kynges had in them grete cariage of oxen & shepe
and other beastes that longe to mannes lyuyng & suste-
nance & other maner thiunges necessary belongyng to
the offyce of a chaumbre/ kechyn & to all other offyces be-
longyng to a kynges estatt/ & also bothe fode for man &
beest they carpedit with them/ in so moche that they ordeyn-
ed so grete plenter that it sholde suffyle them well bothe

iiiij. kynges.

B.i.

outward & homeward. And every kyng had people as
it had ben an hoost. ¶ It is the maner in that countree of
the rest outtake cytees that in other townes ben many
fayre ostryes / & for the moost party all maner bytaylles
bothe for man & beest is ymough for the comyn people/
but not for such kynges & such gret lordes that ryde
with so grete multyidue. Weddynge & such other necessi-
taries of chaumbres / neyther of chapell ne of kechyn is
not suffycyent ne honest / & therfore lordes hatie such a
ryage with them. And in the countree for the moost par-
tye men ryde or go by nyght for brennyng of the sonne
and in the hete of the day they rest. Ye shall understande
that there ben thre Indes / of whome these thre lordes
were kynges. And all those londes for the moost partie
ben yles. There be also thre grete watters & thre grete de-
sertes or wyldernes full of wylde & perillous beastes
and horryble serpentes. And in that countree done growe
also these longe grete redes that ben brought in to Eng-
lonse / & some ben so grete that men make houses & shipp-
pes of them. And ech ple is druyded and departed ech
from other. And ech lond is full of wylde beastes.

The fyrest Inde is the londe of Nubye / & therof
¶ Melchior was kyng whan christ was borne. And
there is also the londe of Arabye / & in that londe is the
mount Synay. A man out of the reed see may lyghtly
sayle out of Egypte & Syrye in to Inde. And pylgrims
& marchautes that from Inde passen the reed see / sayen
that all the grounde of the reed see is soo nevyd by the water
aboue semeth as it were reed wyne / not withstandyng
that water is as other water is of colour / & it is mervay-
lously salte / & it is so clere that in the depest of all the wa-
ter men may se fylches & dyfenes all thynges by þ bottom

of the see. And that water is thre cornerde / & it ebbeth &
floweth in to the grete see of Ocean / & is. viij. or. viii. mylles
of brede where it is broadest / & thare the chyldren of
Israell pede through with drye fete whan Pharaon & his
host pursued them / & al were drowned man & beest. Out
of þ see sourdeth a grette flode þ renner in to a ruyer of
paradyse terrestre / & that ruyer is called nulus / & this nul-
lus passeth by Egypte / & by it cometh moche ryche mar-
chandise out of Inde & so passeth in to Egypte / Syrye /
Babylonie / & Alisaundry / & so though all the wrold & all
the eth of þ londe of Arabye therre the mount Synay is
is metuaylously reed stones & trees / herbes & all other
thynges þ growe there ben reed for þ moost party. And
therre is soude golde wonderly reed in maner of cynne &
small rotes / & that is the best golde of the wrold. Therre
is also an hyll that is called Bona / & in that hyll is soude
the stone that is called smaragdus / & that is cutte out wþ
grete crashe & grete trauayle of the hyll. And that hyll is
kepte besyly & strongly wþ the sowdans meyny.

In the seconde Inde was the londe of Godolye / &
therof was Balchazar kyng whā cryst was borne
& he offred ensence to Ihesu. And there was also of olde
tyme in þ londe þ kyngdome of Saba / & in þ londe gros-
weth more plente of good spices than in all þ londes of þ
rest after / & in especyall ensence more thā in all þ wrold
& it droppeth out of certayne trees in maner of gume.

In the thyrde Inde was the kyngdome of Caars
& in the tyme of Crysies byrth Iaspar was kynge
therof / & he offred to god mytre. And þ londe is called þ
yle of Egryswyll. In that yle groweth more mytre than
in all the wrold after. And it waxeth lyke eres of corn
vij. kynges.

B.ij.

that were brent w^t the weder & it groweth ryght thynke
and whan it is rype it is so softe þ it cleueth on mennes
clothes as they gone by the way / & than men take small
cordes & gyrdles & drawe them all aboue the erres / & so
the myrrē cleueth on the cordes & on the gyrdles / & after
wardē the myrrē is wronge out of the cordes & gyrdles.
Wherfore we may understande that this was done of a
grete prouydence of the grete mercy of god þ these thre
kynges Melchior, Balthazar, & Jaspar of these londes
in whome these good & ryche gyftes wered & growed þ
sholde be offred to god by þ olde prophecyes. Rather they
may be called kynges than kynges of other grete londes
Wherof sayth Dauid the prophete Reges iheris & ins
sule numera offerent reges arabū et saba dona dñō deo
adducent) That is to saye kynges of Taars & of the ple
shall offre gyftes / kynges of Arabye and of Saba shall
bynge gyftes to our lordē god. Somtyme these kyn
ges had other names. Melchior was called kyng of Au
byc & of Arabye. Balthazar was called kyng of Golyc
and Saba. And Jaspar was called kyng of Taars & of
the ple of Egryswyll and it was called the kyngdome of
Taars because it was nexed to the same ple, and so the
names of theyt kyngdomes ben specyfyed in specyal for
dyffERENCE of other cytces & yles of the countre.

To shewe agayne of these thre worshippfull kyng
es of the araye & ordynance with ryche tressour
& ornamenteſ & with grett multytude of people as ii is,
aforesayd. And whan they rode forth out of theyt kyng
domes none of them wist ne knewe of others purpose
bycause of the longe waye that was bywene eche kyng
dome yet the sterre went euently before these thre kynges
and all theyt myny. And whan they stode syll & restid

than the sterre rode syli / & whan they rede oþ rode the
sterre alwaye rede forth tofore them in his vertue and
strength & gaue lyght to all theyr waxes. And that tyme
was peas in all the worlde / wherfore in all cyttes & tow-
nes þ they rede by was no gate shynge night nor day / but
it seemed to those thre kynges & to all theyr people that it
was euer daye and never nyght in all those. xiiij. dayes /
wherfore all men of cyttes & townes þ these thre kynges
came by were wonderly aferde & metuayled iherof. For
they sawe kynges w so moche people & beestes & cariage
that passed by them in grete haste in the nyght / but they
knewe not what they were ne fro what place they came
ne wheder they shold go / but on the morowe they sawe
the way gretely defoyled & traced with horse fete & other
beestes / wherfore they were in grete doubte what it shol-
de be & grete alteracyon was amonge them in þ coustre
longe tyme after. So ferthermore whan these thre kyng-
ges had rydden through dyuers londes / kyngdomes / cy-
ties / & townes / they rode ouer hilles / waters / baleys /
playnes & many other dyuers perillous places without
ony dysaise or lettynge / for all the waye that they rode
were it hygh or lowe all seemed to them even & playne &
sayre waye. ¶ They take never herborough by the waye
nyght nor daye / ne never rested hemselfe but to make
water / neyther ate nor dranke after the tyme þ they had take
theyt waye till they came in to Bedleem / & all these. xiiij.
dayes Journeys seemed them but one day / & thus through
the grete nyght of god and the ledynge of the sterre they
came in to Iherusalem the. xiiij. daye after þ Criste was
borne in the vprysyng of the sonne / wherof this is no
doubte for they founde our lady and her sone in the same
place & in the caue þ Crist was borne in / & he was layde
iiiij. kynges.

B.iiij.

in an olde mayngre. ¶ Also many bookes tell that they ca
me in to Iherusalem & to Bedleem in the myddes of the
daye. Wherof saynt Gregorij sayth thus in an Omelye.
*(Si diuina operatio humana ratione comprehendi posset
nō esset admirabilis: nec haberet fides meritū cui huma
na ratio prebet experimentū)* That is to saye þt þ wer
kes of god might be comprehended in mannes wytte or
reason it were no wonder soþ sayth hath no mede where
kynde reason sheweth it to man. For our lord god that
in the olde testament ledde Abakuc the prophete by one
here of his heid out of Jewry in to Babylonie & Caldee
that was an hondred dayes Journey bytwene goynge &
comyng to Daniell the prophete þt was in a pyt amon
ge wylde lyons & anone restored the same Abakuc in to
his owne place agayne. The same lord god in the newe
testament was myghty to lede & bryng these thre wors
hypfull kynges out of theyr kyngdomes in the eest in
to the londe of Jewry in xiij. dayes without ony dysEase
or lettynge. ¶ Also our lord Ihesu cryst after his resur
rection yede to his dyscyples in to an hous without ope
nyng gate or locke. And as the fyre brente not ne dyde
none harme to the thre chyldren whan they were put in
the furneys of fyre ne no sauour of smoke was founde to
them. Byght so in þtyme of these thre glouyous kynges
our lady saynt Mary bare our lord Ihesu cryst þt was &
is very god & man. And yet she was tofore & ever after a
clene mayde. God almyghty myght haue brought these
thre kynges & all theyr folke out of the eest in to Jewrye
in a moment as he brought Abakuc the prophete afores
sayd but though god almyghty made hymselfe lowe &
was borne in grete pouerte & toke vpon hym manhode
and mannes fraylte yet he wolde meruaylously shewe
his byrth to all the worlde in heuen and in erthe with the

myght of his godhede/and of his hygh mageste.

Han these thre kynges eche in his waye with his
hoost & company were almoost come to Iherusalem
sane two myle than a derke & agrete cloude
couered them & all the erth & in þ derke cloude they lost
theyr sterte as the prophete of Ylape sayd Surge illu-
minare hierusalem q̄ benit lumē tuū & gloria dñi sup te
ora est: q̄ ecce tenebre operient terrā & caligo populos
That is to saye. Iherusalem arype & take lyght/ for thy
lyght is come to the & the Joye of god is syongen vpon
the/ for 100. deckens shall couer the erth & a cloude the
people. **W**han these thre kynges were nygh Iherusal-
lem than Melchior kyng of Sabye & of Arabye w̄ his
people was fast by the hyll of Caluarty there Crist was
done on the crosse by þ wyll of god there he abode in the
cloude & in derkenes. And that tyme the hyll of Caluarty
was a roche of xii. grees of heyght & on this hyll therewer
& other men for dyuers trespasses were put to theyr dech
There was also besyde this hyll an hygh waye/ & to that
hygh waye were thre hygh wayes metynge togyder/ &
soo for derkenes of the cloude/ & for theyp knewe not the
waye they abode there & yede no fader at that tyme.

After that Melchior was thus come. Than nexte
þ hym a lytell vnder þ cloude came kyng Baltha-
zar that was kyng of Godolye and of Saba with all his
hoost/ & abode besyde the mount of Caluarty in a lytell
towne whiche is called Galilee. And the holy wryte spe-
keth moche of þ towne. for the dyscyples of god almyghty
before his resurreccyon & after also were went alway
to come thider togyder. In that towne god almyghty
appereid his dyscyples after his resurreccyon as it is wry-

ten in the gospell (þe oþer dos in galileam þis cum his
debitis) That is to saye he shall go before you in to Gas-
iplee and there ye shall se hym. But there is a londe that
is called Galilee and that is a gret lordlypp and that
is þre dayes Journey from Iherusalem.

And whan these two kyngez Meridion & Balthe-
zar were come a tarred in these places aforerapp
in the cloude & dethenes than þe cloude wered clere but
the sterre appered not. So whan these two kyngez sawe
that they were npe Iherusalem though nyþer of them
knewe other > they tolde þe waye towardre the cyte &
they mette togyder besyde þe mount of Calvary therr as
þe wayes were mecynghe togyder. Then came þe kyng
Iaspat bynge of Caars & of the ple of Egypþia þe all
bishoost. And so these þre gloriouſ kynges w[er] all theyr
meyng/carriage/and beastes mette togyder in chaygh
waye. And nochtynghydynge that none of them never
before had seen other ne none of them knewe other per-
sones ne knewe of other comþge/ yet at þeir mecyng
eche of them anone ryght with grete Joye & trauence
kyssed other. And though they were of dyuers langages
yet eche of them to theyr semþge spake one maner of spe-
che. So whan they had spoken togyder & eche of them
had tolde his Journey & the cause of this waye/ all theyr
causes were accordyng in to one. Then w[er]e they moche
the gladdit & the more feruent in theyr waye & so they
tode forthe. And sodeynly at the brynginge of the sonne
they came in to the cyte of Iherusalem. And whan they
knewe that Iherusalem was the kynges cyte þe whiche
theyr predecessours & the Caldees of olde tyme had bes-
syeged & destroyed they were full gladde supposyng to
have founþ the kyng. Then there boþe in þe same cyte

And that tyme was Herode in Iherusalem / & he & all the
cyte were gretely dystroubled of theyt Iodeyne comynge
for theyt company & theyt beestes were of so gretc nomi-
bre & so grete a multytude þ the cyte myght not receyue
them. But for the moost partye laye without the cyte all
aboute. Wherof Esayas prophetyed & sayd (fortitudo
gentium benicit tibi inundatio camelorum operiet dromeda-
rū madyan & essa : oēs de saba venient autū & thus des-
rentes & laudem dñio annūciantes) That is to saye / the
strength of folke cometh to the Iherusalem grete plente of
camelles shall couer the / dromedaries of Madyan & of
Essa shall come to the / many folke shall come fro Saba
byngynge golde & ensence & gruyng laude to god.

His Herode was ordeyned kynge by the Emper-
tour & by the Romaynes / & he was but yonge of
aere / & was that tyme in his palays in Iherusalem. And
than these thre kynges asked in that cyte of the people
where þ chylde was borne / wherof speketh in þ gospell
theuangelyst (Cui natus esset iesus &c.) That is to saye
Whan god was borne in Bedleem in the cyte of Jewry
in the dayes of Herode kynge of þ same londe / thre kyng-
ges came out of the eest & sayd. Where is he þ is borne
the kynge of Jewes / we sawe his sterre in the eest & we
come to worshyp hym. And Herode herde this & he was
dystroubled & all Iherusalem with hym. And he gadred
togyder all the prynces & the preestes / & asked of them
where Crist sholde be borne. And they sayd in Bedleem
of Jewry / thus it is wryten by the prophete. Thou Bed-
leem londe of Jewry þ arte not lytell amonge the pryn-
ces of Jewry / of the shall goo out a duke that shall rule
my people of Israell. Than Herode priuely called to hym
the thre kynges & learned of them the tyme of the sterre þ
iij. kynges.

C.i.

appered to them / & so sente them forth in to Bedleem &
sayd. Go & enquyre besyly of this chylde / and whan ye
haue soude hym come tell me that I may go & worshyp
hym. Whan they had herde the kynge they yede theyr
waye. And the sterre þ they sawe in the eest yede before
them tyll they came there the chylde was / & whan they
sawe the sterre they were ryght gladde. And they yede in
to the hous and opened theyr tresours / & offred to hym
golde / ensence / & myrre. All this is the gospell. And in
theyt slepe an aungell came fro god & badde them that
they sholde not go agayne to Herode. And so they tour-
ned home to theyr countre by an other waye. ¶ Of these
thre kynges why they came fyrt in to Iherusalem ra-
ther than in to Bedleem many bokes in dyuerse maner
declare / & many causes ben wryten whiche were to long
ge to tell. But amonge all other causes one is / that kyn-
ge Herode & the cytzynis were so dystroubled for theyt
sodeyne comynge / & also they seynge that these lordes
were kynges / & theyt hoost came out of Caldee & out of
the eest / the whiche of olde tyme throuch suffraunce of god
had ofte tymes pursued theyr kynges and besyeged and
destroyed the cyte of Iherusalem & that londe aboue.
An other for they came fro so ferre countrees to worshyp
the kynges of Jewes that was lately borne. And bycause
that Herode was but a straunger & was made kyng by
the Emperour & the Romaynes / he was aferde leest he
sholde haue lost his kyngdomme bycause that Crist was
borne. Also an other cause was these thre kynges of god
des ordynauice came so to Iherusalem without auys-
ment whan they had lost theyt sterre. For Iherusalem
was the kynges cyte / & alwaye the kynges of the londe
were moost abydynge there / & doctours of þ lawe & the
Scrybes with theyt scryptures & prophecyes wtt euers

more present in that cyte. So the Jewes & the scrybes
knewe well longe tyme before Criste sholde be borne in
that place. Wherfore Jewes may never shewe cause to
excuse them of theyt false byleue. Of this sayth saynt
Gregory in his Omelye (Iudeos profecto / bene Ysaac
cum Jacob filii suum benediceret presignauit : qui calis
gans oculis & prophetizans in presenti filium non vidit
cui tamen in posteru multu preuidit &c.) That is to saye
By this we may understande the Jewes / for Ysaac whā
he was blynde & myght not se he blesyd Jacob his sone
& prophecyd of hym. And more ouer whan he had hym
in his presence before hym he sawe hym not. And yet he
sawe in spyrte many thyges whiche sholde fall to hym
afterwarde. In lyke maner soo the Jewes were gretely
full of y spyrte of prophecy. But hym that they prophe-
cyed of whan they had hym amouge them they knewe
hym not / for they despysed hym whan he was borne. And
longe tyme tofore they prophecyd of his byrth / and not
onely that he sholde be borne / but in what place he shold
be borne they tolde to Herode. So theyt knowyng and
theyt prophecy shall bere wytnes to theyt dampnacion
and vs helpe of our byleue & cause of our saluacyon.

Whan these thre kynges were enfourmed by Hes-
t rode & by the doctours of the lawe of the byrth
of Crist / and of the place where he was borne &
were passed out of y cyte of Iherusalem. Than the sterre
appered to them agayne as it dyde before / and so it yede
forth before them tyll they came in to Bedleem / whiche
is but two myles fro Iherusalem. And fast by that place
as it is aforesayd were y sheperdes to whome the au-
gell appered with grete lyght & shewed to them y byrth
of Crist. And these thre kynges rode by the same place
ij. kynges.

there the shepeherdes were & spake w them. And whan
the shepeherdes sawe the sterre they ran togyder & sayd
that in suche a lyght & suche a clerenes an aungell ap-
ped to them & tolde them of the byrth of Crist & all that
the aungell sayd to them. And all that they had herde and
seen they tolde þ kynges wherof the kynges were ryght
gladde & with good chere toke grte consyderacion of
the shepeherdes wordes. And so of wytnes of the shepes-
herdes & of the boyce of the aungell that appered in the
sterre & was herde the kynges had doubte of no thynge.
Some bokes in the erest saye that boyce that was herde
out of the sterre was the boyce of the same aungell that
shewed the byrth of Crist bothe to the shepeherdes & to
the kynges. They saye also in the erest that the Jewes by-
leue in that aungell þ yede before the chyldren of Israell
with a pyller of fyre whan they yede out of Egypte that
same aungell it was whose boyce was herde in the sterre
and that yede so forth with the sterre before the thre kyn-
ges. For whan the thre kynges spake with the shepeher-
des the sterre more & more began to shyne bryghter and
bryghter. ¶ These thre kynges were the fyrist of mystre-
auntes that byleued on cryst and the shepeherdes were
the fyrist of Jewes that byleued on cryst. And all though
the kynges were no Jewes yet they sayd that they came
to worshyp the kynge of Jewes.

Whan the kynges had spoken with the shepeher-
des than they gaue them grete gyftes & so rode
forth to Bedleem. Than anone as they were co-
me unto Bedleem they lyghted downe of theyr horses &
chaunged theyr arraye & clothed them in the best & rycheſt
clothes that they had & as kynges sholde be arrayed they
arrayed themſelſe. And alwayes the sterre yede forth to

sore them. And the next that they came to the place the
more the sterre shyned brighter and brighter. And than
they rode though þ couered strete as it is tolde afore yll
they came to the lytell hous wher in Crist was borne.
And the sterre stode styll vpon the grounde tofore the doore
And anone after the sterre departed hymselfe in so grete
lyght that the lytell hous & the caue within was full of
lyght. And so anone the sterre ascended vp in to the ayre
& ther stode styll alwaye in the same place as it is sayd
in the gospell tofore (Et intrantes domum &c.) And en
trynge in to the hous they founde our lady & her chylde
and fell downe & worshipped hym / and offred to hym
gystes golde / myrtle / and ensence. ¶ Of this came after
ward an vse in þ countre of the eest. There shall no man
come in þ presence of the sowdan or of a kynge to speke
with hym but he haue golde or syluer or some other tyy
chelle in his handes / & also or he speke with the sowdan
he shall kyss the grounde / & this is vised in þ countre vnt
to this daye. Furthermore frere mynours whā they shall
come to the sowdan or to a kynge they must offre to hym
peres or apples / for they may touche no golde ne syluer.
And the sowdan receyveth the peres or apples with re
uerence & mckenes. ¶ And that tyme that these thre kyn
ges offred thus to Crist he was in his manhode a lytell
chylde of .iiij. dayes of aye. And he laye wrappid in clo
thes of lytell value in his moders lappe. ¶ As it is wryt
ten in dyuers bokes she was in persone flesshely & soms
what browne. And in presence of these thre kynges she
was couered with a poore whyte mantell & that she helde
close tofore her in her lyfte hande. And her heed was
couered all togyder saue her face with a linnen cloth / &
she satte vpon þ maynger. And with her ryght hande she
helde vp god almyghtyes heed. So after these thre kynges
.iiij. kynges.

ges had worshipped god & kyssed his handes tyght des
moutely & layde theyr gyftes besyde crystes heed what
was done with these gyftes ye shall here afterwarde.

Melchior kynge of Nabye & of Arabye that offred
golde to god he was leest of stature & of persone
And Balthazar that was kynge of Godolye & of Saba
that offred ensence he was of meane stature. And Ias-
par that was kynge of Taars & of the yle of Egryswyll
that offred mytre he was moost of stature and he was a
blacke Ethyope without doubte. For the prophete sayd
(Corā illō p̄cident ethiopes et inimici eius terrā lingēt:
venient ad te q̄ detrahebāt tibi & adorabūt vestigia &c.)
That is to vnderstande. Before hym shall fall and bowe
downe Ethyoppes & his enemys shall lycke the erth
they shall come to the that detrahyd the & they shall wor-
shyp p̄ steppes of thy fete. But hauyng regard to the
persones that were that tymē they were but lytell per-
sones those thre kynges in soo moche that all maner of
people had moche meruayle therof and that seemed wel
that they were come from ferre countrees. For the netes
the eest & the vprysynge of the sonne that men ben borne
the lesse they ben of stature & the more feble & tender &
herbes ben the hoter & serpentes and suche wormes &
peryllous beestes ben p̄ greter and the more venemous
And all other beestes and fowles ben there more grete
than hece. Also these kynges brought with them mas-
ny ryche gyftes and ornamentes that kyng Alysander
whiche conquered all p̄ worlde lefte in Inde & in Caldee
and in Perse and all the ornamentes that the quene of
Saba founde in Salomons temple & dyuers vesselles
that were of the kynges hous and of the temple of god
in Iherusalem. The whiche in þ tymē of þ destruccyon

of Iherusalem were borne in to the countrees and londes by them of Perse and of Caldee. And many other Jewelles bothe of golde and syluer and precyous stones these kynges brought with them and offred to god.

But whan they founde our lord Ihesu cryst layde in that crybbe & in poore clothes & the sterre had gyuen so grete lyght in all the place there cryst was that it semed as they had stande in a furnessys of fyre / they were so sore aferde / that of all those ryche Jewelles & ornamentes that they brought with them they toke no thynge out of theyr coffres but that came nexte theyr handes as it was the wyll of our lord. And Melchior toke out of his tresory a rounde apple of golde as moche as a man myght holde in his hande and xxx. gylte pens / and that he offred to god. Balthazar kyng of Godolyc and of Saba toke out of his tresour ensence as it came next to his hande & he offred that to god. Jaspar as it came to his hande offred mytre to god with weppynge teres. So these three kynges were so aferde and so deuoute in theyr offryng / that of all the wordes that our lady sayd that tyme they toke but lytell cosyderacyon. Save onely to every kyng as they offred to god she bowed downe with her heed & sayd mekely (Deo gratias) That is to saye. Thankynges be to god. The apple of golde þ Melchior offred with the xxx. pens was somtyme kinge My saunders the grete conquerour. And he dyde make that same apple of small peces of golde that he gadred of the trybute of all the worlde / and that he bare alwaye in his hande. And this apple was lefte in Inde whan he was comen fro paradyse with many other ryche Jewelles. More ouer it is þ maner of þ countre of the eest whan a swerd or a kyng passeth thrugh a cyte / þā euery man

after his powre is tofore his owne doore wher cast ensence
and myrtle in a fyre / & what man dooth it not he is holde
a rebell agaynst the souldan or kyng / for therre is take
good hede. And this usage in all þe rest betokeneth newe
subgeccyon / & dayly obedyence bothe to god and to theyr
mawmettes / or to a kyng whether it is done to. Also in
elbe tyme martyrs were not onely constayned to wox
wapp mawmettes / but also to worshyp them wensence
and fyre. And this maner sarasyns aske alwaye of cristi
men that ben in theyr pryson for to come in to theyr
temple of theyr goddes / & worshypfully to do sacrefyce
to theyr mawmettes with fyre and ensence.

Man almyghty god lowed & meked hym selfe &
became man for our saluacyon / and was borne
of the blesyd moder Marye / yet he had no nede
of gyftes of the thre kynges. Neuerthelesse the rounde ap
ple of golde that was offred to hym / anone as kyng Mel
chis had offred it / it was in a moment all broken in to
duste. Soo we shall understande in fygure as the ston
that was kytte out of the hyll without mannes hande or
ony instrument and brake an horryble mawmette unto
duste & pouder / the whiche the kyng Habugodonosor
sawe in his slepe. Byght so that ston / that is to saye our
lorde Ihesu cryst without ony corruptyon of synne was
borne unto this worlde. The apple that betokeneth the
worlde through his mekenes & his vertue & the strenght
of his godhede in a momēt he brake all to nouȝt. What
befell of these gyftes ye may here afterwarde.

AThese thre kynges had thus perfourmed theyr
waye & theyr offrynge & done all thyng þe they
came for / than as mankynde asketh and wolde they and

theyt myngynghys & theyt bofes & bofes began to ete & drynghys
be & slepe & all that daye they take theyt rest & pleasure
in the towne of Bedleem. For as it is tolde before they
me ete me dranke in all chose. xiiij. dayes. And than they tol-
de mekely to men of Bedleem of theyt countres / & how
meruaylously they came thider by ledynge of the sterre
fro the ferthest parte of the wold. ¶ fethermore as
the gospell sayth (Et responso accepto in sompnis ne re-
dierent ad herodem per alia viam reuersti sunt in regionem
suam) That is to saye / the aungell of god warned þ thre
kynges in theyr slepe that they shold not tourne agayne
to Herode / and so by an other waye they yede home to
theyt kyngdomes / but the sterre that yede afore them
appered no more after. And so these thre kynges yede all
homewardes togidre in to theyt owne countrees with
grete Ioye & honout / & they rode forth with all theyt cas-
tyage & people thughe all the londes & prouynces that
Olyfernes had of olde tyme. And for the company of peo-
ple men of that countre demed that Olyfernes to be come
thider agayn / & whan they came in to ony towne or cyte
they were receyued worshypfully of all the people. And
more ouer they preached & tolde to the people as they rode
all þ they had seen & herde. And so well payed for theyv
bytayles & spake so mekely & goodly that theyt naines &
theyt praysyng was never after forgoten. But þ waye
that they hadde tyden to Bedleem warde in. xiiij. dayes
thugh ledynge & conduytynge of the sterre / they might
vaneth ryde and go agayne in two yeres. And that was
done for men sholde knowe what dysference was bytwix
ne goddes myght & mannes power and werkynge.

Whan Herode & al the scrybes & other people herde
tell þ these thre kynges were gone home agayne

and were not come to hym as he hadde them than with
grete enuy & malyce he pursued after them a grete waye
And alwaye as he rode after the kynges he herde all the
people blysse them & prayse them and speke of theyt no
bless. Wherefore this Herode brent & destroyed all the
londe þ the thre kynges had rode by & specyally them of
Caars & Sicilie. For he put vp on them þ they had suf
fered them pruely to passe there ouer the see & therfore
he brent all theyt shippes & toke all theyt good. Also he &
his scrybes pursued these kynges with grete enuy / for
they herde the people tell how wonderfylly they came out
of theyt londes in .xiiij. dayes thugh ledynge of þ sterre.
And how they yede home agayne without sterre or guy
des or interpretoires. For all maner of men that these
thre kynges passed by susyed not to tell how wonder
fully they passed by them nyght and daye. And therof
Jewes that dwelled in dyuers londes and places bare
wytnesse hereof to Herode and to all the scrybes & to all
the Jewes. And soo for the wonderfull doynge the pay
nyme that had noo knowyng of holy wryte / ne of the
byrth of Criste called these thre kynges Magos / that is
to saye wytches. And the Jewes þ knewe the scripture
and the byrth of Crist and the places / of enuy and fals
nesse excyted the paynyme all aboute to call them wyt
ches / & so it was brought in to usage that they call these
thre kynges yet unto this daye / and therof bereth many
dyuers bokes wytnesse. But to put alwaye all maner of
doubtes & in repreuyng of all the false Jewes almygh
ty god / that is euer wonderfull in his werkynge & glori
ous in his sayntes wolde haue the preuyte of his byrth
to be knownen to all the people. Soo that this gloriuous
name that was onely hydde in the londe of Jewry unto
his byrth. That same name al maner of nacrons thugh

all the woorlde sholde worshyp knowe and prayse.

After these thre kynges were come with grete tra
uayle to the hyll of Ilaus aforesayd / than they
made there a sayre chapell in worshyp of the chylde that
they had sought. And they made couenant to mete togy
der all thre at that same chapell ones in the yere at a cer
ayne daye assygned / & therre they ordeyned theyr sepul
tures. Than a lytell whyle after all the prynces & the lor
des & the worshypfull knyghtes of theyr londes & kyng
domes herynge of the comynge home of these thre kyng
ges / anone they rode to them with grete solempnyte &
mete with them at the sayd chapell / & with grete mekes
nes & reuerence they receyued them. And whan the pryn
ces & lordes herde how meruaylosly god had wrought
by these thre kynges / than they had them in more reu
erence & loue and drede euer after. **S**o whan these thre
kynges had ordeyned theyr testamentes and done what
they wolde / than they toke leue eche of other. And eche
of them with his owne people rode home vnto his own
londe with grete Iope & solempnyte / & thus eche kyng
departed fro other in theyr persones but never in theyr
herdes. And wha they were rested in theyr owne londes
than they tolde and preached to all the people all that they
had seen & done in theyr waye. And they dyde make in
theyr temples a scherre after the same fourme & lykenes
as it appered to them. Wherfore þ paynyme lefte theyr
crotoutes & theyr malonettes & worshypped the chylde
whiche the kynges had sought. And thus these thre kyng
ges dwelled in theyr londes & kyngdomes in worshyp
full & honest couersacyon till after the ascencyon of our
lorde Ihesu cryst. And whin shorte tyme after than came
saynt Thomas the apostle in to theyr countrees.

After the tyme that these thre kynges were come
frō Bedleem in to theyr owne countrees agayne.
Whan began to ryse & spryng a grete fame of our lady
and of her chylde & of the thre kynges aboue all the cou-
tre of Iherusalem. Wherfore our lady for dñe of the
Jewes fledde out of that lytell hous that god was borne
in & rede in to an other derke caue vnder the erth. And
there she abode with her chylde to the tyme of her pur-
fycacyon. And as goddes wyll was dyuers men and wo-
men loued our lady saynt Mary and her sone / & founde
them all maner necessaries þ them neded. ¶ And after
whan the fayth began to wre & encrease than was edg-
fyed there a chapell in the same caue in worshyp of the
thre kynges & of saynt Sycholas. And in þ chapell there
is a stone whiche our lady was wont to syt on whan she
gave her chylde our lord Ihesu cryst souke. And on a ty-
me as she sate vpon þ stone in gyuyng to her swete chyl-
de souke / there happened to fall downe from her tete a ly-
tell droppe of that moost purest & moost clene virgynall
mylke on the foresayd stone / the whiche moost precyous
and purest mylke that fell from that blesyd virgyn is re-
maynyng and seen there vnto this daye. And the more
it is scraped with knyues / the more wereth the mylke.
And it is borne in to many dyuers places by pylgryms.
¶ Also whan our lady was gone out of þ lytell hous in
to the caue she had forgoote her smocke behynde her in the
haye of the mayngret there our lady laye in / and so bothe
haye & smocke were hole & fresshe in þ same place vnto
the tyme that saynt Elyn the holy quene that was moder
to kyng Constantyn came to þ place. for the Jewes of
malyce & of enuye helde that place that Cryst was borne
in a foule cursed place. In so moche þ they wolde suffre
no man no; woman ne childe ne beest go in to that place

¶ Ferthermore whan our lady had offred vp her chylde
in to the temple with the turtles & doves after Moses
lawe as holy wryte telleth. And Symeon toke hym in his
armes & sayd. *Aūc dimittis seruū tuū dñe &c.* That is
to saye now lord let thy seruaunt be in peas after thy
worde. The same tyme Symeon & Anne þ holy woman
in presence of the scrybes & phatylees prophetyed many
thynges of our lord Ihesu cryst as holy wryte telleth.
And so grete a name was spronge of our lady & of her so
ne amouge the Jewes that she myght not ne durst not
no lenger abyde in that place for dredre of Herode & of the
Jewes. And þ gospell sayth *Angelus dñi apparuit in*
sompnis Joseph dicens: surge & accipe puerum &c. That
is to saye an angell of god appered to Joseph in his sle
pe & sayd. ryse & take the chylde & his moder & flee in to
Egypte & be there till I tell the soz Herode shall seke þ
chylde to destroye hym. Than Joseph rose & toke þ chyl
de & his moder & rede in to Egypte by nyght & dwelled
there till Herode was dead. Our lady & her sone were in
Egypte dwellynge. viij. yeres & it is from Bedleem. xiij.
dayes Journey. And in this waye as our lady wente in
to Egypte she sawe growe drye roses the whiche be cal
led the roses of Jerico & they growe in no place of all the
coustre but onely in the same waye & these roses þ shepe
herdes of the same coustre done gadre in tyme of yere &
sell them to pylgrims for brede & to other men of the cou
trees aboute & so they ben borne in to dyuers londes.
¶ And in þ same place there our lady dwelled with her
sone in Egypte is now a gardyn there in groweth baw
me & it is as longe & brode as a man may cast a ston &
in that gardyn ben. viij. Welles in whom our lady wylshe
her sone & bathed hym & wasshed her clothes & her sones
clothes & in þ gardyn ben many busshes of bawme and

they ben lyke busshes of roses & ben but lytell hyer than
a fadome / & the leues ben lyke to trayfyles / & to every
bussh a cristen man one of the sowdans prsoners is as
sygned to kepe it & to make it clene. And there is a grete
wonder & a meruaylous of these busshes / for there may
no man kepe them ne dresse them but he be a cristen man
& that hath ofte tymes be proued. For whan a Jewe or a
paynym kepereth them anone they were drye & growe no
more. And in þ moneth of Marche the sowdan is alway
abydynge in þ gardyn. And than þ roddes of the busshes
ben kyt lyke a byne / & than they ben boide aboue with
coton / & vnder the kytyng of the roddes & the coton he
set dysshes of syluer / & so the bawme renneth downe in
to the vesselles thrugh the coton as water renneth out of
a byne / & out of these dysshes this bawme is put in to a
grete pot of syluer / & that pot is more than. viij. galons / &
the sowdan taketh all this bawme in to his owne keppyn
ge specyally / but whan ony messenger is sent frō a kyng
for bawme / the sowdan gyueth hym a lytell byal full. And
whan this bawme is al gadred & dropped out of the rod
des / than euery cristen man þ hath a bussh to kepe tas
keth the roddes þ ben leste & set them in water in a clene
pot & the bawme swymmeth aboue as it were fatnes of
fleshe. And this bawme is gadred & is good for all ma
ner of brusynge. And yf a man be wounded it wyl make
 hym hole anone. And this bawme is solde to pylgryms
of dyuers countrees. And so it is borne thrugh dyuers lon
des aboue. But this bawme is no thyng so vertuous
ne so good as the bawme that droppeth out of þ roddes
for that can not be bought of the sowdan by no maner
of wyse / for & a man take a droppe of that bawme & laye
it on a mannes hond anone it renneth & thyrleth thrugh
on that oþer syde / & that place shall never corrupte ne

rotte after. And that is called ratte balme / of whiche
balme it were ouer longe a mater to tell þ vertue thcrs
of. But all the people in þ cest bylue that þ place is suche
a vertue of growynge of balme because our lady dwel
led there. viij. yeres & wasshed there her clothes & her so
nes / & also bathed h̄p in those welles as it is aforesayd.

Ethermore as it is aforesayd / þ Melchior kynge
of Arabye & of Alabye offred to god an apple of
golde & xxx. pens gylte. Of these. xxx. pens ye may here
the begynnyng & the last ende. ¶ Thara that was fader
to Abraham dydde make these. xxx. gylte pens in þ name
of the kynge of Mesopotania / whiche kynge was called
Mylus. And so by processe of tyme this Abraham whan
he sholde take his Journey to go on pylgrymage out of
the londe & countree of Caldee in to the countree whiche
was called Ebron whiche at that tyme was hyght Ara
bye / he toke these foresayd. xxx. pens þ his fader Thara
had do make with hym. And for those. xxx. pens gylte he
purchaced & bought than a place for his sepulture & for
his two sones Isaac & Jacob. Afterwarde by processe of
tyme Joseph was sold of his brethren in to Egypte by
marchautes of Ysinalye for those same. xxx. pens sent in
to the londz of Saba for byuers spyces & oyntementes
for the sepulture of Jacob / & so they were put in to þ kyn
ges tresory. Than by pcessse of tyme in kyng Salomons
tyme the quene Saba offred these. xxx. pens with many
other ryche Jewelles in þ temple of god in Iherusalem.
So afterwarde in þ tyme of Roboā kynge Salomons
sone whan Iherusalem was destroyed & the temple of god
spoyled / than these. xxx. pens gylte were brought to the
kyng of Arabye & were put in to his tresory with many
otjer ryche ornamentes that were broughte out of the

temple of god. ¶ Than afterwarde whan cryst was bo-
ne, than Welchior kyng of Sabye & Arabye toke these
xxx. pens w hym & many other ryche Jewelles, bycause
they were of the best & fynest golde that he had in his tre-
sory. Therfore he toke those with hym & offred them to
god in Bedleem whan he was borne. Than after whan
our lady saynt Mary yede out of Bedleem in to Egypte
for drede of kyng Herode, she leste those gyftes þ were
offred to her sone as she wente by the waye knyt all togy-
der in a cloth. It happened after that a shepeherde that
kepte shepe in the same countre, the whiche had so grete
infirmyte & dysease that no leche myght hele hym. And
all the good that he had he gaue to dyuers leches to make
hym hole, but it wold not be. And as he yede w his shepe
in that felde he soude those xxx. pens w ensence & myrtle
in a cloth togyder. And those gyftes he kepte to hyselue
þyuely tyll a lytell afore the tyme that cryst went to his
passyon. And whan the shepeherde herde speke of suche
an holy prophete that heled all men of theyr infirmyties
with a worde. Than he came to god & prayed hym of grace
& of helpe, & than our lord Ihesu cryst heled hym anone
at a worde, and enfourmed hym in the fayth. Than the
shepeherde offred to god with good deuocyon the. xxx.
pens with ensence & myrtle, as they were bothe all togy-
der in þ cloth. And god knewe those gyftes well ynough
And god hadde the shepeherde go in to the temple & offred
all these thynges on the awter, & so he dyde goddes byds
dyng & offred them vp to þ awter with grete deuocyon
And whan the preest of the temple þ kepte the offrynges
saw he suche an oblacyon offred on the awter in the wor-
ship therof he reuest hym & ensenced the awter bycause
suche oblacions were but selden seen in þ temple, he toke
with grete reverence the ryche offrynges & put them in

to the comyn tresor. And a lytell whyle after that is to
saye the chynde daye before crystes passyon Judas se-
craph came in to the temple to the prynces of the lawe to
the Jewes & made couenant with them to betraye his
mayster god almyghty. And for his labour þ prynces of
the lawe & the Jewes tolke out of the tresor those. xxx.
pens. Than whan this was done & Crist was betrayed
through his dyscipple & shold be ded for all mankynde as
his swete wyll was. Than Judas repented hym & yede
in to the temple agayne to þ prynces of the Jewes & cast
downe agayne to them these. xxx. pens. And than as the
gospell sayth he went & henge hymselfe. Than þ Jewes
bought with. xv. of these pens a felde for the sepultures
of pylgrymis as the gospell telleth. And þ other. xv. pens
the Jewes gave to the knyghtes that kepte þ sepulture
of cryst. ¶ Ye shall understande that the lykenes of these
xxx. pens was vsed in all the countree bothe in name and
in money from Abrahams tyme vnto the destruction of
Iherusalem the whiche was by Titus & Vespasianus
dayes destroyed. But from the tyme of Abraham vnto
the tyme of Crystes passyon these. xxx. pens were never
discovered ne departed but euermore were borne hole to
gyder. And whan Crist was sold for them anone they
were departed & sparced aboute in dyuers places. And
the cause why these. xxx. pens were called syluer in the
gospell notwithstandinge they were fyne golde. for it
is the comyn vsage in all the countree so for to call them
As men call of this countre golde of beyonde the see / as
scutes / mot ones / or florins. And yet in þ east that same
pynt is made bothe in golde & syluer & copre / & is kepte
amonge grete lordes of that countree. And the prynce of
these pens is on the one syde a kynges heid crowned / &
on that other syde it is wryten with letters of Caldee the
iij. kynges.

D.i.

Whiche wrytynge men can not rede now. And one of them
is worth. x. shyllinges or better than thre floruns / and
many mo metuayles be tolde of these. xxx. pens. of whos
me it were a longe processe to tel. ¶ Also whā our lady &
Joseph were warned to come out of egypte by an aigell
as the gospel telleth. Than they were bidden to goo in
to Galilee / & there they dwelled in a cite whiche was cal
led Nazareth. And so the prophecy was fulfylled (Qui
nazarenus vocabitur) That is to saye / he shall be called a
man of Nazareth. And what Criste dyde werke in erth
from that tymetyll the thyrde yere afore his passyon / the
euangelystes openly declare not in theyr gospelles.

Than our lord Ihesu cryst was styed vp in to he
uen / after that he sente saynt Thomas the apo
stle in to Inde to preche there goddes wōde. In
whiche Inde as it is afore sayd these thre kynges þ tymē
reygned and were lordes of these londes. And though it
were so þ saynt Thomas agaynst his wyl yede in to the
londes of Inde / yet it was done of grēte prouydence of
god / that the same apostle þ put his hande in to goddes
spide to knowe þ he was very god þ was rysen fro deeth
to lyfe for salvacion of man sholde go & preche þ passyon
of Crist / his resurreccyon / & his ascencyon to those wō
shypfull kynges that sought our lord in Bodelein in his
byrh / & there w gyfces worshyped hym. And as saynt
Gregory sayth (O dō oībus nobis p̄fuit op̄ h̄t̄cs reges
et usdē dñi nostri iesu c̄pi infanciā quesicūt & oculis v̄
detūt & deuotissime munetib⁹ adorauerūt & pbauerūt)
That is to saye. It was profyte to vs all that these wō
shypfull kynges & theyt people sought the chylde hode of
Crist / & with theyt eyen dyde se hym / & with theyr gyf
tes worshypfully & deuoutly honoured hym and sochelp

preched it. ¶ Also that saynt Barthylmede / Symon & Jude that were crystes apostles were sente in to Inde to preche the fayth amonge all the people. for there be many partes of Inde. And one partie of Inde is more than all the partye on the worlde on this halfe of the see for this partie of crystendom on this halfe the see is no more accounted in all the rest but. C. dayes Journey.

After that saynt Thomas the apostle had preached in the kyngdome of Inde goddes worde & had gone aboute all the Indes & the prouynces & done many myracles thugh þ sygne & token of þ crosse & of goddes worde. As he yede aboute in þ temples he fouide a sterre paynted in euery temple after the sterre that appered to the thre kynges whan cryst was borne in whiche sterre was þ sygne of a crosse & a chylde aboue. And whā saynt Thomas sawe the sterre he asked of bysshoppes of the temple what it was & the bysshoppes tolde saynt Thos mas hōld suchē a sterre appered of olde tyme vpon þ hyl of Ilaus in tokenyngē of a chylde þ was borne & sholde be kyngē of Iewes as it was herde out of þ same sterre. And for þ cause these thre kynges yede out of theyt londes in to Bedleem worshypfully thugh Icdynge of the sterre & came in to Bedleem in. xiiij. dayes & therē offred to the chylde þ was borne / but by grete trauayle afterwardē they came home in to theyt owne londes in two yere. And as those thre kynges had done & seen þ bishops of the temple tolde to saynt Thomas the apostle. Whan saynt Thomas herde all this he thanked god / and with grete Joye he preche to the bysshops & to all the people the chyldhode of god / his passyon / his resurreccyon / and his ascencyon / & all the werkes of Cryst whyle he was in eth. Where thugh the bysshoppes of the temple & inas iiiij. kynges.

D.ii.

my other folke were converted to Crist & were christened
Furthermore saynt Thomas meekly declared & dyde ex-
hortacione to all the people þ under standyng of this sierre
and of the crosse. And he kest out of þ temples all malis-
mettes / and he halowed them in the name & in the wox
þyp of that chylde Crist Ihesu. And than such a fame
began to ryse in all that countee aboue of saynt Thos
mas for the grete myracles that he wrought / that all fol-
ke that had infirmytys or ony other tormentynge of
wycked spyrtes they came to saynt Thomas. And he
in the name of god and by the sygne of the crosse heled
them and conuerted them to Cristes fayth / and crys-
ted them. And they that were so conuerted to Criste
dyde many myracles thughe the vertue and sygne of
the crosse afterwarde in dypers places there as saynt
Thomas had not bysyted ne ben.

So whan saynt Thomas had thus preached and &
taught the people. Than he pede to the kyngdo-
mes of those thre kynges and founde them hole of body
and of grete aye. And as Symeon had answere of the
holie ghoost / that he sholde not dye till he had seen Crist
goddes sone / and so he abode hym till he was brought
in to the temple / & there he toke hym in his armes. So
in lyke wyse these thre kynges prayed to god that they
sholde not dye till they were renewed wþ the holie ghoost
and wþ the sacrament of baptym. So whan they her-
de that a man that was dysciple of Criste was come in
to theyr londes that was called Thomas and preached to
the people of the chylde of Crist and of his passyon
resurreccyon / and ascencyon / and of those werkes that
Crist dyde here in erthe / and specyally of the sacrament
of baptym. Anone notwithstandinge that they were of

gretz gerte and fable / yet they accyed them and came all
thre bynges to saynt Thomas with other lordes & grete
multitude of people. And saynt Thomas with grete
Hope and reverence receyved them / & declared to them
all that Crist taught here in erthe to his dyscyples / and
also his passyon. And how he rose from deth to lyfe the
thylde dape / and also how he syed vp to heuen / and how
he sente downe the holy ghoost to the apostles / and mes
my other artycles of þ fayth. And spesually he tolde them
of the sacrament of baptym / without whiche sacrament
there may no man come to the kyngdome of heuen. And
whan they were thus confirmed and Instructe in the
fayth / than saynt Thomas crystened them / & more ouer
al the people that came with them. And anone these thre
bynges were replete and fulfylled with the holy ghoost.
And began to preche with saynt Thomas goddes wort
de. And also they tolde the people how they had sought
Crist goddes sonne in Bedleem in his natuyte as it is
tolde before. So whan all this was done these thre byn
ges wente with saynt Thomas and all theire people to
the hyll of Wans / and there saynt Thomas dyde halow
the chapell that these thre bynges had done make a edy
fye upon that hyll. And there saynt Thomas and those
thre bynges prached agayne to all the people of crysten
bylde / and of the sterre that appered to the thre bynges
And suche a hope and gladnes was amonge the people
and suche a name was tySEN in all the londes aboue of
saynt Thomas and of these thre bynges crystened that
all maner of people bothe men and women came from
byuers and ferre countrees with grete deuocyon to by
syte that chapell that was made on þ hyll of Wans. And
for that grete concours and deuocyon that was made to
the chapell these thre bynges dyde make vnder that hyll

tij. bynges.

D. iii.

a grete and a ryche cyte / and is called the cyte of Inde
And that is the rychest & the best cyte of all Inde. And
yet vnto this daye in that cyte is the habytacion of Pre-
ter Johan / that is lorde of Inde. And there dwelleth also
the patryarke of Inde / that is called patryarke Tho-
mas. ¶ And why the patryarke of Inde is called Thos-
mas / and why the lorde of Inde is called Johan ye shall
here afterwarde. ☩

Than saynt Thomas the apostle had preached &
conuertered the people of the lawes of our sauyn-
our Ihesu cryst / than he sacred and made these
thre kynges vnto the orde of preesthode / & afterwarde
vnto archebysshoppes. And whan they were put in this
degree / than they ordyned vnder them bysshoppes /
preestes / and clerkes to serue god. And than these fore-
sayd thre kynges & bysshoppes halowed all the temples
in that countre in worshyp and honour of our lady / and
kest out all the malwrettes that were in the temples in
that countree aboute. And to bysshoppes & preestes and
clerkes these thre kynges and archebysshoppes gaue ma-
ny grete possessyons to mayntayne and encrease goddes
seruyce. Also saynt Thomas taught these kynges & ar-
chebysshoppes & other bysshoppes & preestes the maner
and the fourme to saye a masse / & enfourmed them also
of the wordes that Cryst sayd to his dysciples / whan he
made his souper that nyght þe he was betrayed / thrugh
whiche wordes he made and ordyned the sacrament of
the awter. Also he taught them the (Pater noster) And
many other thynges he tolde them. Also the fourme of
cristenyng and spesually charged them that they shoul-
de not forgete that. And whan saynt Thomas had en-
fourmed them thus of the cristen fayth / than afterwar-

de he toke martyrdome of the lawe of Criste / as it is
conceyned more fully in the boþy that is myten of his
passyon / there it telleth how he was slayne and in what
place. But soþely in all that countre aboute thre saynt
Thomas was slayne boþe men and women haue bysa-
ges shagen after boundes but they ben not heþy / and so
they ben yet vnto this daye.

After the dethe of saynt Thomas these thre kyn-
ges archebysshoppes yede aboute cytees & tow-
nes & other dyuers places & ordeyned many chyrches &
put in them bysshoppes preestes & clerkes & other myn-
istres of holy chirche to do dyuyne seruycce. And moche ty-
chesse & grete possessyons. And than þe thre kynges arche-
bysshoppes forsoke the banite of the wold / & ordeyned
them to abyde in the cyte of Neuyll the whiche they had
do buylde. And they assygned certayn to gouerne & rule
þeir kyngdomes & londes boþe in spirytualte & tempo-
ralte. And all people of grete loue and charyte were obe-
dyent to them / as the sone to the fader. Than the seconde
þere afore theyt deth these thre kynges & archebyshops
made a conuocacyon of all the people boþe spypytuall &
temporall / & had them all to a certayne place. And they
warmed & counseyled the people that they sholde be per-
seuerant in the cristen fayth as saynt Thomas hadde
taught them. And couisayled the people that they sholde
be all of one accord & of one wyl to chose a man amonge
them that were able & dyscrete that had loue & desyre to
maytayne the fayth of cristen dome / & that man sholde
be chefe tofore all oþer men / as in spypytualte in saynt
Thomas stede / & to hym all maner of men shall obey as
to theyt ghosly fader. Whiche man in worshyp of saynt
Thomas the apostle sholde be called the patrkarke. The-

mas for euerlastynge memory. And whan the patryarke
were dead than they sholde come togyder all in one pla-
ce / and in his stede to chese an other / to whome as it is
aforsayd they sholde obay as to theyr ghoosly fader.
Than whan this mater was thus spoke amounge þ peo-
ple they assented thereto. And of one accorde & wyll they
chose a man that was called Jacob / the whiche was com-
me out of the countre of Antkyoche / and he had alwaye
folowed saynt Thomas the apostle in to Inde. And this
Jacob the people chose & toke hym for theyr patryarke
and chaunged his name and called hym Thomas. And
this man Jacob was the fyrt patryarke that was in þ
coutrie. And so alwaye they of Inde be obedyent to the
patryarke Thomas / as we ben to the pope of Rome yet
vnto these dayes. And to this patryarke and to all his
successoures these thre kynges gaue for euermore with
the assent of all the people the lythes of all theyr londes
and kyngdomes. Whan all this was done and the pa-
tryarke Thomas than chosen to be lord of all the peo-
ple in spyrituallte. Than these thre kynges archebishop-
pes and other bysshoppes of comyn assent of all the peo-
ple chose an other man that was dyscrete to be lord and
gouvernour of all the people in temporallte. And for this
cause that ys ony man wolde ryse or tempte agaynst the
patryarke Thomas or agaynst þ lawe of god þ so were
that the patryarke myght not rule hym by the spyrituall
lawe / than sholde this lord of temporall lawe chastyse
hym by his power. So this lord sholde not be called a
kyng or emperour / but he sholde be called Preter John
And the cause is this. For the thre kynges were preestes
and of theyr possessyons they made hym lord. For there
is no degree so hygh as preesthode is in all the worlde/
so worthy. Also he is called Preter John to worshyp

of saynt Iohān the euangelist that was a preest the moost
spedyall chosen and loued of god almyghty. ¶ Whan all
this was done these thre kynges assygned the patryarke
Thomas and Prester Johan that one to be chefe gouer-
nour in spyrthalte & that other to be chefe lorde in tem-
poralte for euermore. And so these same lordes and gos-
uernours of Inde ben called vnto these dayes.

Than all thyngē was thus dysposed & ordeyned
by these thre worthy kynges / than they wente
in to the cyte of Henyll aforesayd / & there they
lyued two yeres. And a lytell before the feest of the natys-
uite of our lorde Ihesu cryst there appered a wonder-
full sterre aboue the cyte. By the whiche sterre they vns-
derstode that theyr tyme was nygh that they sholde dye
and passe out of this woldē vnto euerlastynge Joye in
heuen. Than of one assent they ordeyned a large and a
fayre tombe for theyr sepulture in the same chyrche that
they had do make in that cyte. And in the feest of Cryst
masse these kynges & archebysshoppes dyde solempnes-
ly goddes seruice / soo in the feest of the Circumcisyon
Melchior kyngē of Arabye & of Iudeye sayd his masse
solempnely in the chyrche. And whan he had sayd masse
before all the people he layde hym dolone / & without ony
dysease or heunes he yelded vp his spyrte to the fader
of heuen. And so dyed in the yere of his aye. C. & xvi.

Than came those two other kynges & toke vp his
body and atayed it in bysshoppes clothes & with
kynges ornamenteis & bare hym to his tombe. And than
in the feest of the Epiphanye Balthazar kyngē of Gos-
dolpe and of Saba sayd devoutly his masse / & whan he
had done / without greuaunce of dysease or sekenes / as
tij. kynges.

C.i.

the wyll of god was he dyed & passed to god in the yere
of his aye. C. and. xvij. Than Jaspar the thyrde kynge
toke vp his body and arayed it as the fyrt kynges body
was / and with grete solempnyte layde and buryed it in
the tombe by Melchioris body. The syrte day after this
Jaspar kyng of Taars & of the yle of Egryswyll whan
he also with solempnyte & grete deuocion sayd his masse
than Criste toke his spypyte to hym / and to his blysse.
And than came other bysshoppes and preestes with mo
che people and toke his body and arayed it worthely as
the other kynges bodyes were / and bare it to the tombe
there the other kynges laye. And cryst shewed there this
wonder tofore all the people . ¶ Whan the body of the
thyrde kyng was than brought and sholde be buryed
and layde in the same tombe bytwene the other kynges
anone ech of the other two kynges departed a sonder &
gaue place to theyr thyrde felawe / and so receyued hym
to lye in the myddle bytwene them bothe. And so it may
be sayd of these thre kynges as it is radde in holy Wypte
(Gloriosi principes terre quomodo in vita sua dilexerunt
se ita et in morte non sunt separati) That is to saye. As
these gloriouſ kynges and archebysshoppes loued togy
der in thei r lyfe ryght so they ben not departed in thei r
deth. And that sterre that appered ouer the Cyte tofore
theyr deth abode alwaye styll tyll theyr bodyes were
translated vnto Coleyne as men of Inde saye.

Dunge after the deth of these thre kynges whan
cristen fayth stode in prosperite in the woſhapp
full cyte of Deuyll and in all the kyngdomes of the eest /
than þ deuyll that of all goodnes & vertues is destroyer
thugh his wyckednesse / excyted & brought vp amonge
the people dyuers oppynions of heresye. And the perſes

cucion of heresye gretely encreased in dyuers londes aboute / & also in the cyte of Seuyll that these thre kynges rested in. In so moche that Preter Johs and patryarch Thomas myght not rebuke the people from theyr heresyes by no spyrituall correccyon nor temporall / & so the people tourned agayne to theyr olde lawe and idretched false madmettes & false goddes / & forsoke the lawes of god in so moche þ these thre kynges bodyes were had at no reurence / but almoost forgoten of the people. And so the people that enhabyred in the cyte of Seuyll that were come out of the londes & kyngdomes of these thre kynges / euery party toke his kynges body out of þ tomes be & closed them in dyuers chestes honestly / eche by hym selfe / & bare them home in to theyr owne londes & kyngdomes. And with grete worshyp euery londe receyued þ body of theyr kyng / & there they abode longe tyme after.

Chan this gloriouſ Emperour Cōſtantyne thorugh the grace of god & dyuers myracles was conuerted to Cryst by ſaint Syluester / and he was made cleane of his leprehode & was chaunged bothe in lyfe & in maners in to a newe man / that is to ſay in to the lawe of cryst. And the ſame tyme ſaint Elyn whiche was moder of Cōſtantyne the emperour aforesayd was dwellynge amonſe the Jewes. And ſhe was all infecte and defoyled with the Jewes lawes and with theyr byt leue. But wonderfullly ſhe was conuerted to the lawes of Cryst / as it is wryten in the ſtory of her lyfe and of the fyndyng of the holy crosse it is more playnly ſhewed. And fro thens forth the blesyd ſaint Elyn of as myghty Strength as ſhe was fyrt in the Jewes lawe occupyinge & drawen to it / ſo moche more besyly ſhe brewed after warde in the newe lawe & gospell of cryst Ihesu. And all iij. kynges.

E.ij.

the holy places that our lord halowed there & in other
partes in his manhode as he had defoyled by counseyle
of the Jewes / she afterwarde to þ laude of our lord The
su deuoutely bysyted / honoured / and enlarged rychely
with grete gyftes to the confusyon of the Jewes. Wher-
fore afterwarde by myracle whan saynt Clyne had fou-
de the crosse and the nayles by the wyll of our lord The
su / than vpon that same place and vpon the mounte of
Caluare and vpon the iepulture of Crist / & the place
that Crist appered to Mary magdaleyne in lykeneſſe of
a gardener / all these places and many other that were
holy the quene saynt Clyn buylde chyrches on / & made
copall and wosshypfull chyrches aboue all those places
And also ſhe yede in that place where the aungell ap-
ped to our lady / & there the aungell appered to the ſhepe
herdes that night that god was borne / and in that same
place ſhe dyde buylde a ryall chyrche / & named it (Glo-
ria in excelsis) And ſo it is called vnto this daye / & this
chyrche was ſomtyme a grete college of chanons / whi-
che of ſpecyall preuylege began all þ hours of the daye
with (Gloria in excelsis) As we do in this countre with
(Deus in adiutorium) And ſome men uſe the ſame yet
this daye in the ſame chyrche. Whan saynt Clyn had ma-
de the chyrche / than ſhe wente in to Bedleem in the ſame
place where Cryste was borne. And as it is tolde before
the Jewes of enuye wolde ſuffre no man chylde ne beest
to go in to that place. For they helde it a curſed place / &
fro that tyme that our lady saynt Mary was gone out
of that place that ſhe bare in her chylde till saynt Clyn
came in to that place came neuer man chylde ne beest.
And whan saynt Clyn came in to that derke place / ſhe
ſounde the ſame haye that Cryste was layde in and the
maynger & the clothes that our lord Theſu was wrap-

ped in and our lades smocke. All these thynges our la
dy had leste behynde her whan she yede out of that plas
ce in to Egypte. Whiche saynt Elyn founde bothe fayre
and hole wounde cogyder in the maynger.

All these thynges that be relykes saynt Elyn to
ke with her saue the maynger and bare them in
to Constantynople & there with grete reuerence and so
lemnlyce she put them in to a worshypfull chyrche that
is called the chyrche of saynt Sophye. And therin the re
lykes were kepte vnto the tyme that the kinge of fraunce
that hyght Karolus came vnto Iherusalem and there
dyde many grete batayles agaynst the sarasyns and de
lyuered out of prisyon al the cristen men that longe tyme
had lyued there & whan he had done he yede home agayne
by Constantynople & he saue all these relykes & with
grete prayer he had all these relykes & bare them home
with hym in to fraunce & put them in a worshypfull chyr
che that is called our lady chyrche of Acon and there is
our lades smocke & other relykes that ben worshypped
there of cristen men vnto this daye. Wha saynt Elyn
had made these chyrches than she wente in to the cyte
of Nazareth and there she made also a fayre chyrche &
ordeyned to them bishoppes preestes & clerkes to mayn
tayne there in dyuyne seruyce. And in the cyte of Nazas
terh the aungell gyted our lady and it is in the londe of
Galilee. And besyde Galilee is an hyll þ is called Thas
bor. Upon that hyll our lord Ihesu cryst transfigured
hym tofore thre of his dyscypples Peter, Iohan, & Ia
mes as the gospele telleth. And this hyll is but lytell of
brede but it is wonders hygh & it is from Iherusalem
the dayes Journey and an halfe. And bytwene Iherus
alem and this hyll Thabor was all the ware that Cryst
wykynges.

pede here in erthe with his dyscyples & preached & taught
and dyde myracles & fader pede he not in his manhode
than bytwene these two places & other places that were
bytwene them but ryght lytell of bryde & largenes.

Chan this quene saynt Elyn had bisyted all these
holy places & had ordeyned chyrches & goddes
mynystres for to serue & al thynges perfourmed
after her owne wyll to the worshyp of god. Chan began
she to thynke gretely on these thre kynges that had wors
shipped god in his chyldhode. And she arayed her with
a certayne people & pede to the londes of Inde. Whan
she was there she destroyed all the synagoges and false
maumettes & dyde make chyrches & monasteryes and
ordeyned in them preestes & clerkes of the cristen sayth.
And she preached the cristen sayth amonge þ people the
whiche was taught by saynt Thomas the apostle and
the thre kynges / whiche sayth through herefys was des
troyed / and she renewed it through her prechynge. for
all the people whan they herde what myracles our lord
Ihesu criste hadde wrought by that worshypfull quene
saynt Elyn of the syndynge of the croffe and of the nay
les and of our ladyes smocke and of the baye / and of the
clothes that Criste was wrapped in in his chyldhode.
Chan they came to her & worshipped her & forfike theyr
false lame & take them to the lawe of god as saynt Elyn
taught them. And than she began to enquire of the body
nes of þ thre kynges & with grete trouayle pede abouit
to haue them. Soo our lord Ihesu criste that euermore
is redy to all men that expte to hym in trouth & ryghedes
nesse. As he shewed to this holy quene the croffe and the
nayles that were hydde dep in the erthe / ryght so he shew
ed the bodies of the thre kynges to her. Soo this lady

had furthe a name amoung the people / that the patrys
ke Thomas and Peter John by counsele of the leas
des gave to saynt Ellyn the two bodyes of these two kyng
ges Melchior and Walthezar to the worshyp of god and
of the holy kynges. The body of þe thyrde kyng Jaspar
the Nestorynes had borne in to the ple of Egypþ wyl / &
bycause that saynt Ellyn wolde not that these three kyng
ges sholde be departed / she made grete meanes a grete
prayer / and gaue grete gyftes to the chefe lordes of the
ple / and so she gate the thyrde body / that is to saye of
Jaspar. And for that body she gaue to them the body of
saynt Thomas the apostle whiche she had that tyme in
her kepyng. And the body of saynt Thomas hath ben
swipes borne awaie from the ple / & euer restored agayne
for certayn causes. And certen men that haue ben in
that ple saye that they myght never se the body of saynt
Thomas. for it is a comyn prophecye in all that coun
tree that the body of saynt Thomas the apostle shall be
translated to the cyte of Colryne and put to the thre kyng
ges. And in what maner this shall be done they tell and
saye. ¶ In tyme comynge when god wyl there shall be
an archebyshop of Coleyne that shall be so wyse & prud
ent and so myghty / that he shall make a contrate of mas
trymonyp betwene the Emperoures sone of Rome & the
Emperours daughter of Tattacyn. And with this con
tracte and frendshyp the holy londe shall be yelden in to
certen menes handes. And in that tyme shall the bo
dy of saynt Thomas be translated and borne to Colcyu
and layde by the thre kynges / and therfore the heretikes
of this ple þe ben called Nestorynes taken but lytell heide
of saynt Thomas body ne do but lytell reverencie thereto
bycause of the prophecye. ¶ And than saynt Ellyn put
the bodyes of these thre kynges togidre in a chefe / and

arrayed it with grete rychedesse & than brought it to Constantynople with grete Joye and reuerence. And layde them reverently in a chyrche that was called saynt Sos
phye & that same chyrche kyng Constantyne dyde mas
ke. And he alone with a lytel chylde set by all the pyllars
of marble of þ same chyrche. And therin was somtyme
the crowne of thorne that cryst was crowned with. And
whan the turkes and sarasyns came downe to Constantynople
and destroyed a grete parte therof, than the em
perour sente vnto saynt Lowys that was than kyng of
Fraunce for socour and helpe, and than kyng Lowys
came with strength to thempetour, & recovered agayne
the moost parte of the londes that the emperour had lost.
And for this labour thempetour gaue hym the crowne
of thorne wherfore the grekes made moche sorowe, and
so came the holy crowne of thorne in to Fraunce out of
Constantynople. And that cyte is the chefe cyte of all the
londe of Grece. And whā that these thre kynges were
brought vnto Constantynople all the people of the coun
tre aboute came & bysyced them & with grete deuocyon
worshypped them. And there they were longe tyme.

After that these thre worshipfull kynges bodyes
were brought vnto Constantynople kyng Con
stantyne & his holy moder saynt Elyn dyed. And ayenst
the fayth of christen men began to rysse a newe heresye,
and also persecucion of deth agaynst al those that wold
maytayne the christen fayth and the lawe of Criste. But
in this persecucion the grekes thought it were that they
had many worshyppull doctours and bysshoppes of the
same countrey of Grece borne. Yet they forsoke the lawe
of holy chyrche & the fayth, and chose them a patryarche
by themselves to whom they obey yet unto this daye as

We do to the pope / and in this persecucion the bodyes of
these thre kynges were had in noo reuerence / nor none
of the other telykes but vitterly set at nought . And the
sarafyns and turkes in this tyme wanne with stronge
hande and batayle the londes of Grece and Armoyne / &
destroyed a grete parte of these londes . And than came
thempetur of Rome Mauritius / and through hym and
the helpe of them of Myllan recouered all these londes
agayne . And as it is sayd amonge them there in y coun
tree / through counseyle of the same Emperour these thre
kynges bodyes were traillated in to Myllan . ¶ fferther
more it is in many bokes in that countree / that there was
an Emperour of Grece whiche was called Gynamuell /
and he sente vnto a telygrous man that was called Gus
torgius in to Myllan vpon a certayne message / & than
the telygrous man asked of thempetur to haue these
thre kynges bodyes . And bycause the Emperour loued
well this man / & also he was a wyse man / the emperour
graunted hym the bodyes of these kynges . And so this
man Gusto was sente the bodyes to Myllan / and layde
them there in a fayre chytche of crete prechours w greate
solempnyte / and there our lord shewed many fayre my
tacles . And so as yet we shall leue to speke of the transla
cion of these holy kynges bodyes and speke of an other
mater / in bisage of the londes of Inde .

Dchetet Johan that is lord of Inde and of all the
kynges that ben vnder hym on the .xii . daye that
is called the Epiphanye / they arraye them as kynges shol
dr with theyr crownes on theyr heedes / and with ryche
ornamentes / so they go to theyr temple and here masse /
and thre tymes that daye they offre at masse . The fyfth
offyng in the begynnyng of the masse / the seconde af

ter the gospell / and the thyrde at the postcomyn of the
malle. And they offe golde ensince and myrtle / and that
with grete deuocyon & mekenes / & also other lordes of
lesse degree ofte thryes after theyr powre. Furthermore
all other men of cristen fayth that be deuyded in dnyers
partyes and sectes / and holde dnyers opynyns of heres-
ties / as Lubiani / Soldani / Nestorini / Indi / Greci /
Sicunani / Insimu / Nicholayte / & Mandopoly / of these
ethe partye hath a deuocyon to the thre kynges & to the
feest of þ Epyphanye / as ye may here afterwarde. But
fyrst or we procede ony ferder we shall speke of the thre
kynges bodyes leste at Myllan.

Aman after by processe of tyme the cyte of Myllan
began to rebell agaynst the Emperour theyr so-
uerayne lord / whiche Emperour was called Frederi-
cus. And this Emperour sente to the bishopp of Coleyne
that was called Reynolde for helpe of dnyers lordes of
the londe. For dnyers lordes that were his enemys to-
ke the cyte of Myllan & destroyed a grete parte therof.
And in that tyme the grete men of the cyte toke the bo-
dys of these thre kynges & had them priuily in the erth
Amonge all other there was a lord in that cyte þ hyght
Also / and the Emperour hated this Also more than all
the people of the cyte. And so it happed þ in the destruc-
cyon of the cyte the archebysshop of Coleyne wanne this
lordes place through stonge hande / & laye therin a grete
whyle / and this also was take and put in pryon. Then
this also sente priuily by the kepers of the pryon to the
archebysshop of Coleyne and prayed hym that he wold
come & speke with hym. And so whan he was come be-
fore the archebysshop he promysed hym þ he myght and
wolde gete hym grace of the Emperour & his loue and

100 shyp he woldे gyue hym the bodyes of the thre kynges. And whan the bishop herde this anone he yede to chempetur and prayed for hym & gate hym grace and good loue of chempetur. Whan this was done this lord also brought priuily the bodyes of the thre kynges to the archebysshop of Caleyne. And than the archebysshop sente priuily these thre bodyes by his preuy meynyp a grete waye out of Myllan. And than he yede to þ Emperour & prayed hym that he wolde graunt hym the bodyes of the thre kynges & chempetur graunted them to hym. And than the archebysshop openly with grete processyon and solempnise brought these holy sayntes in to Caleyne & there layde them in a fayre chyrche of saynt Peters worshypfullly. And all the people of the countree with all the reuerence þ they myght receyued these holy telykes & there they ben worshypped of all maner of nasons vnto this daye. ¶ And thus endeth þ translacyon of these thre kynges Melchior, Walthazar and Jaspar.

Duo to speke of the usages in Inde that we haue begon before as well of crysten as heretykes and syssympykes & eche of them bothe religyous and seculers fasten on Crystmasse daye vnto it be nyght & eche man spredeth his table & setteth on it as moche mete & drinke as may suffysse for his lyuyng from Crystmas daye vntil the xij. daye. And so of that that is set on the borde they ete and drinke with thei wifes chyldyn and meynyp with all Rose & myrtle that they can in that tymc. Also they lyght a candell or a lampe & that shal brenne bothe nyght & daye fro Crystmas nyght vnto the xiiii. nyght be syde the same borde. And in the vpgyll of the Epyphanie at nyght every stende gooth to others hous & whan he cometh to the doore he sayth (Bonadies) That is to saye

good daye. For yf he sayd (Bona nos) That is to saye,
good nyght / than woulde he accuse hym tofore the Justyce
of the lawe as he had done to hym a grete trespass. And
soo they wakē all that nyght and go fro hous to hous /
ete / drynke / and daunce / and bere candelles lyght in theyr
handes / in tokenyng that y sterre appered whan Crist
was boorne and ledde these thre kynges in these dapes to
Bethleem / and ther was no nyght in this tyme / but it
was all one daye to them. Also the. xiij. daye al maner cry
sten of that countre of what secte so euer they ben / come
fro ferre countrees with theyr bysshoppes and preestes /
with other religyous with crosses of syluer & sensers
and gone to the water of Iordan / whiche is fro Iher
usalem. b. myles. And whan all the people is come to þ
water / than euery secte standeth togyder in a certayne
place by theimselfe / and than euery secte taketh his crosse
and layeth it downe on the grounde / and redeth a gospell
euery secte in his owne tongue (Cum natus esset iesus
in bethleem &c.) And whan this gospell is radde / euery
secte w grete deuocyon worshypeth his crosse & offretly
thereto as every man is of power. And this is done in to
kenyng & mynde of the thre kynges that offred gyftes
to almyghty god. After this they go all in procession to
the place where Criste was crystened of saynt Iohan
baptyst / and there they rede in latyn the gospell (In illo
tempore: venit iesus a galilea ad iohannem ut baptizaret
ab illo in iordan in isto loco) That is to say. On a tyme
our lord came fro Galilee to saynt Iohn to be crystened
of saynt Iohn in this Jordan in this place. And whan þ
gospell is redde they blysse the water and wasshe theyr
crosse in the water. And seke men & blynde men gone in
to the water naked & wasshe them / & afterwarde ben he
led. And whan this is done euery secte go home agayne

in to theyr dwyne countree. And byt wene this Jordane &
Iherusalem is a lytell wyldernessee that is called Mons
tost and therin dwelled saynt Johs baptyst / and there
he preached. And there our lord Ihesu cryst came bynto
saynt Johan to be crystened of hym. And in that same
deserte god almyghty fasted. xl. dayes and. xl. nygtes.
Also byshoppes and other preestes of whac tongue or
secte þ they ben / euery daye after theyr masse they saye
this gospell (Cum natus esset iesus) As we in this cou
tree saye (In principio) after our masse. But eche secte
sayth in his owne tongue and not in latyn / saue on the
xij. daye onely. But it is radde dyuersly tyght as it was
done. for in Iherusalem it is radde thus (Cum natus
esset iesus in bethleem in diebus herodis hic regis: ecce
magi venerunt ab oriente hic dicentes) And in Bedleem
and in all the dyocysse aboure it is radde thus (Cum na
tus esset iesus in diebus herodis hic et iude regis. ac.)
Also other crysten men by whose places these thre kyng
ges in theyr goynge out and comynge home agayne pas
sed by / for a specyall devocyon that they haue to the thre
kynges they rede this gospell after this maner of four
me (Cum natus esset iesus in bethleem iude in diebus
herodis regis ecce magi regis glorioli cum maxima fe
linatione et exercitu ab oriente venerunt et per nos tran
sierunt) And thus in dyuers sectes rede this gospell as it
is done amonge them. Also the sarasyns that byleue
on Machomettes lawe & turkes haue these thre kynges
in specyall reuerence in all temples of the countree. They
were somtyme crystened and forsoke it / and destroyed
all the ymages in theyr temples / and kytte of theyr nos
ses and dysfigured them for despyte. But the ymages
of the thre kynges they suffre alwaye stande styll with
out any despyte.

xij. kynges.

f.i.

Ethermore touchynge the sectes of heretykes as
foresayd. The fyrste secte is called **Aubiani** and
those ben of the kyngdome of Arabye and Aubye wher
of Melchior was kynge / and these ben cristen men. And
they haue a specyall prerogatyse tofore all other cristen
men / for worshyp of theyr kynge. And the preestes of the
countree whan they goo to the awter haue crownes of
golde or ouergylte on theyr heedes. And that they do in
tokenyng that the thre kynges with crownes on theyr
heedes offred gyftes to god almyghty in Bedleem / and
with crownes and myters synghe theyr masses.

CThere is also an other secte that is called **Soldini** / &
they ben of the kyngdome of Godolye and Saba / there
Balthazar was kynge. They were a partye corrupte in
the fayth / & they toke theyr names of an heretyke that
was called Solodinis. But these men ben not holde in
so grete reuerence as the **Aubiani** / for they kepe not the
fayth soo truly as they done. And theyr preestes whan
they goo to masse they berte golde in theyr handes to the
awter / and the deaken bereth ensence / & the subdeaken
myrtle. And this they berte in tokenyng of the thre kynges
that offred to our lord Ihesu cryste god almyghty
in his bytth / golde / myrtle / and ensence.

CAlso there is an other secte that is of the kyngdome of
Caars & of the yle of Egryswyll there as Jasper was
kynge / and they ben called **Nestorini**. And they ben the
worste and the cursedest heretykes of the worlde / & for
the moost parte they ben blacke ethiopyes. And all men
of other sectes hate them gretly. And whan the preestes
go to synghe masse they curse all men that were of coun-
seyle or helppynge to doo awaye the body of Jasper that
was theyr kynge. **E**thermore these Nestorynes for
soke Preter John and Thomas theyr patryarke & were

rebell agaynst them & agaynst the laines of holy chirche.
So afterwarde as the wyll of god was on a tyme there
dyde arysse in the same londe a grete multytude of peo-
ple as of sheperdes & labourers & bonde men agaynst
theyr owne nacyons, the whiche called themselue Tatta-
rynes, & they made a synch theyr capptayne and chese
lorde. And so throughe stronge power they destroyed all þ
kyngdome & londes of Nestorynes, & slew all the peo-
ple without ony mercy as the wyll of god was, and toke
castelles, cytes, & grete townes, & all theyr goodes. And
whan the Tattarynes had thus conquered the londes &
kyngdomes of the Nestorynes, than þ Nestorynes yede
to Preter John & promysed hym that they wolde tourne
agayne to theyr fyrst lawe & fayth of god and be trybus-
tory to hym so that he wolde helpe them. And than Pre-
ter Johan was in good wyll to helpe them. The nexte
nyght as Preter John laye in his bedde & slepte the thre
kynges appered to hym, & spake to hym, & charged hym
that he sholde not in no maner helpe ne socour the Nesto-
rynes, for it is goddes wyll that they sholde vterly be
destroyed for theyr wyckednes & malyce. And whan the
Nestorynes herde tell that Preter John had suche a vy-
syon of the thre kynges, they yede aboute to the grete lor-
des that were aboute Preter John & gaue them grete
gyftes to speke to theyr lord that they myght haue helpe
of hym. And than dnyers lordes couysyd Preter John
to take no hede of dremes nor of suche vlyspons, but to
holde his purpose & promyses & to helpe these Nestorynes.
And than Preter John assented to theyr couysyle & sent
his eldest sone Dauid with a stronge hoost in helpynge
of the Nestorynes. And whan these two hoostes mette to
gyder, the Tattarynes had þ byctory, & slew Dauid &
all his hoost, so that there escaped none aliyue. And also

þi. kynges.

F.ij.

they destroyed many londes cytees & castelles that were longyng to Preter John. And whan Preter John herde therof than he was soray therfore that he dyde agaynst the comaundement of the thre kynges that appered to hym in his slepe. And than with grete sorowe of herte he asked god mercy & forgyuenesse / and the thre kynges he prayed of grace and helpe. Than on a tyme the thre kynges appered to the Emperour of Tartaryne as he laye in his bedde and charged hym that he sholde do no more harme to Preter John. And bad he sholde sende to hym and make a fynall peas with hym for euermore / but the londes & castelles that thempertour had wonne of Preter John to kepe them stylly to hymselfe / for bycause Preter John was inobedyent to our comaundement. Than the emperour anone though he were a paynym / yet he was sore adradde of his bysyon. Anone he sente messengers to Preter John and made a fynall peas bytwene them for euermore. In soo moche that the eldest sone of these two lordes sholde wedde the others doughter euermore after / to the worldes ende / & so it is yet contynued vnto this daye. So afterwarde this Emperour enquiered of the thre kynges and of theyr lyues and dedes. Than in mynde and in worshyp of them the emperour ordyned that his fyrist sone and all the chyldyn of his successors shold bere the naines of these thre kynges for euermore after. And thus the Nestorynes were destroyed and put out of theyr londes and kyngdomes. And afterwarde were sugytyse and dwellynge aboute in dyuers countrees alwaye vnder trybute as Jewes and other nacions that ben alwaye dwellynge vnder trybute. But yet some of them dwelle in the ple of Egryswyll / and paye therfore euery yere grete trybute.

Calso there is an other secte that is called Indy / and

they ben of Preter Jobis londe / & they be goodly cysten
men. And þ preestes of that londe whan they go to masse
they hange a crowne of golde on the awter / & the preest
deaken & subdeaken mete togyder in thre partyes / & so
they goo to the awter. And this they do in tokenyng of
the thre kynges that mette sodeynly togyder in an hye
waye / whiche was departed in thre wayes / & so thogh
ledynge of the sterre they yede unto Bedleem and offred
gyftes to god almyghty the .xij. daye after his byrth.

¶ There is also an other secte whiche is called Grecis / &
there preestes haue wyues. And they byleue on the fader
and on the sone / but not on the holy ghoost / & also they
byleue & saye there is no purgatory. And whan they syns
ge masse they kytte a pece of brede / & that is made fourre
square / and this brede they put in a dylshe of golde or of
syluer / & aboue that they laye a sterre / & that is couered
with a fayre whyte cloth / & at the offertory of the masse
they take the dylshe with the hoost & with the sterre and
set it aboue on theyr heedes / and so with sencers & can-
delles they goo aboue the chyrche with grete worshyp
and reuerence and so agayne to the awter. And than all
the people fallen downe to the grounde and done grete
worshyp to þ sacrefyce. And thus they do in tokenyng
of the thre kynges that sought god almyghty in Bedleem
and offred to hym ryche gyftes / and thogh ledynge of a
sterre came to the maynger there Crist laye. And there
they fell downe and worshypped hym.

¶ Also there is an other maner of secte / whiche is called
Simali / and they ben men of Indore / for that londe as
boute Iherusalem / whiche of olde tyme was called Pus-
de / is now called Symis. But these men haue but lytell
of heresye amonge them / and they do grete worshyp to
saynt Barbara / and watche all the nyght / as men do in

this countree on Mydsomer nyght. And so than every
stende gooth to other / and bereth aboue dyuers sedes
whiche shall be sown in gardynes. ¶ And these men
whan they shall swere afore Justyces for ony cause / tha
they swere by the gospell and by the thre kynges. And
that they do in tokenyng of the thre kynges that sought
god in the londes of Jewes.

¶ There is also an oþer secte whiche is called Maro-
nyce / & they dwell in dyuers londes aboue. And theyr
preestes and theyr deakens and theyr subdeakens haue
wyues. And they saye no masse in all the yere / but at the
feest of Crystmasse and Cester. And they saye masse of
saynt Thomas the apostle and of ihe thre kynges. And
this they vse yet vnto this daye.

¶ Also there is an other secte whiche is called Isumis.
And whan þ preestes go to masse they blysse the people /
& praye god to rule them & lede them as he ledde þ thre
kynges by a sterre in to Bedleem to do hym worshyp.

¶ Also there is an other secte that is called Maronii / &
these men whan they begyn ony thynge than they saye
in the name of god and the thre kynges.

¶ Also there is an other secte that is called Nicholayte
and those men vse to gyue euery daye thre maner of al-
messe in the worshyp of god & the thre kynges to pooze
men there aboue.

¶ In other there is / and they ben called Mandopolis /
and they holde no specyall fayth / they are in heresye / ne
they haue noo preestes amonge them. And ones in the
yere they gone togyder in processyon to the chyrche fas-
tynge / and that shall be on a sondaye. And there they
wyll here masse in the worshyp of god and the thre kynges.
And all those dyuers sectes and other crystien men
haue many other specyall deuocypns to these thre wor-

Wypfull kynges whiche were to longe to tell. And in all
the countrees of Inde and in the eest/ and in all the lon
des and kyngdomes there these thre kynges were lordes
all maner of people haue these thre kynges in reuerence
muche more than men haue in this countrey. And our
lorde Ihesu cryst sheweth many myracles aboue in dy
uers places in the eest through the meraytes and prayers
of the worshypfull kynges/ whiche thre kynges reygne
now in eternall blysse in heuen. To whiche blysse by the
meraytes & intercessions of those thre blessed kynges/ he
that syteth aboue all sayntes bryng us all. Amen.

CAnd thus we make an ende of this moost excel
lent treatysle of those thre gloriouse kynges/ whose
bodyes rest in the Cyte of Coleyne. Empynted at
London in Flete strete at the sygne of the sonne/
by Wynkyn de Worde. The yere of our lorde god
M.CCCCC. and. xi.

